

CATHOLIC • ACTION •

Vol. XXXIII, No. 12



December, 1951

GOD'S LAW: The Measure of Man's Conduct

Statement of the Bishops--1951

1951 Meeting of the Hierarchy
N.C.W.C. Departmental Reports
The "Why" of Catholic Social Action

Tribute to the "Suffering Millions"
Behind the Iron Curtain

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

SECTION ONE OF TWO SECTIONS

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Month by Month with the N.C.W.C.

An Archbishop, Two Bishops and An Abbot Die during November

Four members of the Hierarchy in the United States have died within four days—Archbishop Joseph H. Schlarmann of Peoria and Bishop Vincent J. Ryan of Bismarck on November 10; Bishop McGovern of Cheyenne and Rt. Rev. Alfred Koch, O.S.B., Archabbot of St. Vincent's Archabbey, Latrobe, Pa., just three days earlier, on November 7.

Archbishop Schlarmann's sudden death on November 10 climaxed 21 years as Bishop of Peoria, wide spread study and travel in the United States, South America and Europe, and active interest in the work of the National Catholic Rural Life Conference and the administration of prisons. He was also a writer of note, and prior to assuming his episcopal responsibilities was a curate and pastor for nearly 25 years at the Cathedral of St. Peter, Belleville, Ill.

His Excellency was born in 1879, in Breese Township, Ill. He was educated at Quincy College in Illinois, the University of Innsbruck, Austria, and the Gregorian University, Rome, where he received his Ph.D. and a doctorate in Canon Law. He was ordained June 29, 1904, in the Cathedral of Brizen, Tyrol, and took post-graduate studies in Rome for another year.

Just last June Archbishop Schlarmann received the personal title of Archbishop from His Holiness Pope Pius XII, and the previous December the Holy Father named him an Assistant at the Papal Throne.

Bishop McGovern died on November 7 at the age of 79—a priest 56 years and a bishop 39. Coadjutor Bishop Hubert Michael Newell succeeds to the Cheyenne See.

Following studies at Creighton University, Omaha, Mt. St. Mary's Seminary, Cincinnati, and in Rome, His Excellency was ordained for the priesthood on August 18, 1895, for the Diocese of Omaha. He served as pastor of his native Cathedral parish in Omaha and then pastor of St. Peter's Church, Omaha. He was appointed Bishop of Cheyenne on January 18, 1912.

In 1937, on the 25th anniversary of his episcopal consecration, Pope Pius appointed him an Assistant at the Pontifical Throne. His particular interests have been charities, education and church building.

Bishop Ryan died on November 10 after only two days in the hospital. His Excellency had been a bishop only since 1940 but in that time the Diocese of Bismarck grew phenomenally in souls, in priests and in facilities.

In addition he was actively concerned with rural life, youth and charity work, a writer and responsible for the starting of the *Dakota Catholic Action*, a monthly paper.

Bishop Ryan was born July 1, 1884, ordained on June 7, 1912; served the Fargo Diocese in diocesan officership from 1912-1939. He was made a domestic prelate with the title of Right Reverend Monsignor in 1939, eight months before being named Bishop of Bismarck.

Educational development, a building program and the championing of laymen's retreats characterized his stewardship.

Archabbot Koch, internationally known prelate and educator, died November 7. He served as Archabbot from 1930 until his death and was president of St. Vincent's College, Latrobe, from 1930 to 1949.

The Archabbot automatically is succeeded as the head of the archabbey and college by Coadjutor Archabbot Denis Omer Strittmatter, O.S.B., who was elected to serve as Archabbot Koch's coadjutor in 1949.

Archabbot Koch was a native of Arzheim, Bavaria, Germany. He entered the Society of the Divine Word and studied in Moedling, near Vienna, Austria. He was ordained in 1905; continued study in Rome, where he received his doctorate in sacred theology. Shortly after coming to the United States Arch-

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CATHOLIC ACTION published monthly, except during July and August of each year when published bi-monthly, by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
\$3.00 per year; \$3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

Vol. XXXIII, No. 12

December, 1951

God's Law: The Measure of Man's Conduct

This timely statement on the application of the law of God in human relations was issued by the Cardinals, Archbishops and Bishops of the United States in annual meeting in Washington, D.C. (November 14 to 16). It was signed in their names by the members of the Administrative Board of the National Catholic Welfare Conference, whose names appear at the end of this statement.

AN alarming parallel exists between the situation facing us today and that which faced the Roman Empire 1500 years ago. The problems of the Empire closely resemble those which sorely test us now—barbarism on the outside, refined materialism and moral decay within. Confronted by those problems, what were men of that time concerned with? St. Augustine, who lived in that period, gives us the answer in a memorable passage:

"They do not trouble about the moral degradation of the Empire. All that they ask is that it should be prosperous and secure. 'What concerns us,' they say, 'is that everyone should be able to increase his wealth so that he can afford a lavish expenditure and can keep the weak in subjection. Let the laws protect the rights of property and let them leave man's morals alone . . . Let there be sumptuous banquets where anybody can play and drink and gorge himself and be dissipated by day or night as much as he pleases or is able. Let the noise of dancing be everywhere and let the theatres resound with lewd merriment . . . Let the man who dislikes these pleasures be regarded as a public enemy.'" (*City of God, Bk. II, 20*)

Does not all this have a modern ring? Has not a great part of our society been doing and saying much the same thing? With the threat of the barbarian on the outside, does our conduct reflect the sobriety of citizens

who are conscious that a bell may be tolling for them and for civilization?

We have sent our young men on military expeditions to far-off lands so that justice and freedom may be kept alive in the world; and yet at home we have become careless about the foundations of justice and the roots of freedom. It cannot go well with us if we continue on this course.

The lessons of history are evident to those with eyes that will see. The Roman Empire disintegrated from within; and moral corruption was the main cause of its decline and disappearance. The same fate will befall us if we do not awaken to the danger which threatens from within our own household. Mastery over material things will avail us nothing, if we lose mastery over ourselves.

Morality—The Need Today

Mastery over self is the primary concern of morality. The right ordering of our lives in relationship to all other beings so that we may attain our true destiny is the proper function of morality. The fundamental problem which faces us, then, is a moral one.

Morality involves the correct and careful regulation of three relationships: man to God, man to himself, and man to his fellow men. These relationships are so closely linked together that to disturb one is to disturb the whole moral order.

Morality, therefore, viewed in its entirety, has three dimensions: height, depth, and breadth. In its height, it soars up to God the Supreme Being, from whom it takes the definitive

measure of what is true and good. In its depth, it penetrates the heart of man, laying hold of his entire personality so that even his innermost thoughts and motives are subject to its rule. In its breadth, it embraces men in every station and condition of life and establishes mutual rights and duties.

God's Will: Man's Measure in the Moral Order

By nature, man is a creature, subject to his Creator and responsible to Him for all his actions. By selfish inclination, at times, he chooses to be something else, assuming the prerogatives of a Creator, establishing his own standards of conduct, and making himself the measure of all things. This prideful folly on his part brings discord into his own life, and profoundly affects the whole moral order. Frustration rather than fulfillment becomes his characteristic mark because he does not possess wholly within himself the way to fulfillment. That he can discover only in God's plan.

God's will, therefore, is the measure of man. It is the standard by which all human actions must meet the test of their rightness or wrongness. What conforms to God's will is right; and what goes counter to His will is wrong. This is the great and controlling rule of the moral order. Unless man recognizes and lives by this rule, he cannot come to that abundance of life destined for him by God.

If man is to reach this abundance of life, which depends on the fullness of moral character, it must be through

the way he lives his everyday life. He has no other course. It is idle and dangerous for him to dream otherwise. The thoughts, attitudes, motives, judgments and deeds which make up his daily round will determine his growth in character. He must use all his powers to cultivate that growth as the condition for attaining the true purpose of his life. For this it is necessary that he should be guided by a knowledge of what is right and what is wrong in the particular situations of everyday existence.

The Moral Order and Human Reason

How does he come to such knowledge? How can man know what is his place in the divine plan, and what is God's will in the moral decisions he is called upon to make? God has endowed man with intelligence. When rightly used and directed, the human intellect can discover certain fundamental spiritual truths and moral principles which will give order and harmony to man's intellectual and moral life.

What are these truths which right reason can discover? First in importance is the existence of a personal God, all knowing and all powerful, the eternal Source from Whom all things derive their being. Next comes the spiritual and immortal nature of man's soul, its freedom, its responsibility, and the duty of rendering to God reverence, obedience, and all that is embraced under the name of religion.

From man's position as God's rational, free and responsible creature, destined for eternal life, spring the unique dignity of the human individual and his essential equality with his fellow men.

Out of the inherent demands of human nature arises the family as the fundamental unit of human society, based on a permanent and exclusive union of man and woman in marriage. From the essential character of marriage come not only the right of parents to beget children, but also their primary right and duty to rear and educate them properly.

Since neither the individual nor the family is completely independent and self-sustained, there arises the necessity of organized civil society, and, in turn, the mutual responsibilities of the individual and family on the one side and of the civil government on the other.

Man's social life becomes intolerable if not impossible unless justice and benevolence govern the operations of the state and relationships between individuals and groups. Without temperance, man can neither live in accordance with his human dignity

nor fulfill his obligations to his fellow men. Without fortitude, he cannot bear the trials of life or overcome the difficulties with which he is surrounded.

Furthermore, it is clear that the inherent dignity of the individual and the needs of the family and of society demand a code of sexual morality within the grasp of every mature mind.

These are some of the basic elements of natural law, a law based on human nature; a law which can be discovered by human intelligence and which governs man's relationship with God, with himself, and with the other creatures of God. The principles of the natural law, absolute, stable, and unchangeable are applicable to all the changing conditions and circumstances in which man constantly finds himself.

Natural Law and Revelation

These religious and moral truths of the natural order can be known by human reason; but God, in His goodness, through Divine Revelation has helped man to know better and to preserve the natural law. In the Old Testament this revelation was given to God's chosen people. Completed and perfected in the New, it has been communicated to mankind by Jesus Christ and His Apostles and it has been entrusted to the Church which Christ Himself established to teach all men.

While the natural law, taught and interpreted by the Church, gives us a guide in many areas of human life, the perfection of human nature is revealed to us in Christ Himself, God-become-Man, the Word-made-Flesh, "full of grace and truth," dwelling among us to be our Way, our Truth and our Life. Prayer and the Sacraments are the channels through which the grace of Christ comes to elevate human nature until it becomes like unto Him, who is true God and true man. In the supernatural order of grace Christ, the God-man, is the measure of man.

Divine revelation then not only includes the natural law, it complements it, and points the way to the supernatural order of grace. The natural moral law, however, remains the foundation of the supernatural order, as it is the foundation of all man's relations to God, to himself and to his fellow men. Upon that law, clarified by divine revelation, man, strengthened by grace, must build his life. He need never fear that it will give way under the weight of the trials and tests which life imposes; for he has the inspired words of the Psalmist to assure him: "The man whose heart is set on the law of the Lord stands firm."

When the human heart is governed by the law of the Lord, all human actions, no matter how commonplace or how removed from the eyes of men, are made pleasing to God and meritorious of eternal life. This means that God's will and God's plan for man are kept constantly in mind. When man has learned to direct his thoughts, his speech and his actions in this way, it is a sign that he has mastered the great maxim of the moral order—"not my will but Thine be done." It is an indication that he realizes he must at all times be about his Father's business. The point of reference in his life is no longer his own selfish will, for such a man sees clearly that God holds the central place in his life. He also sees that he enjoys a unique status in that God has committed to him a work which no one else can do. His only reason for existence is to perform that work faithfully and diligently. This is the thought which Cardinal Newman so beautifully expressed:

"God has created me to do Him some definite service. He has committed some work to me which he has not committed to another, I have my mission . . . I have a part in a great work; I am a link in the chain, a bond of connection between persons. He has not created me for naught. I shall do good. I shall do His work." (*Meditations and Devotions*, pp. 400-01.)

Moral Integrity

Doing God's work means doing God's will. This requires the services of the whole man at every moment of every day he exists. There is all too frequent today the spectacle of men who divide their lives to suit their own convenience. Only when it serves their selfish purpose do they conform to God's will. Their business life, their professional life, their life in the home, at school and in the community occupy separate compartments unified by no central force. God's claims upon such men exist, but they are not honored. Expressions such as "my life is my own affair," or "I may do as I please," or "in politics, anything goes" are all too common today. They betray a gross misunderstanding of the moral order and the interlinking relationships which find their correct measure only in God's will.

We must be clear on this point. Man must either acknowledge that a personal God exists or he must deny His existence altogether. There is no middle course. Once he acknowledges that God exists, then the claims of God are co-extensive with all the activities of His creatures. To pretend that any part of life can be a private affair

is to violate the most basic claim which God has on man. Man is a creature. As a creature, he is subject to his Creator in all that he does. There is no time in his life when he is excused from obeying the moral law. The clergyman, the educator, the doctor, the lawyer, the politician, the employer, the employee, husbands, wives and children are alike strictly bound. All human rights and obligations have their source in God's law; otherwise they are meaningless.

Morality and Education

Morality, concerned with bringing human activity into conformity with God's will, has, therefore, a bearing on everything that touches human rights and duties. It has a definite place in the educational life of a nation. The forming of character is part of the educational process; and character cannot be formed unless children are given a clear indication of what is right and what is wrong. This cannot be done without reference to the ultimate standard which determines right and wrong, namely God's law.

No state, no group of educators may reject a truth of the moral order to suit the claim of convenience. The process of determining moral values by the consent of the majority is false in principle and sanction. Morality has its source in God and it binds all men. It cannot be adequately taught without the motivation of religious truth. Although the training of children along moral lines is primarily the business of the parents and the Church, yet it is also the business of the school if education is to give formation to the whole human personality.

Morality and Economics

Morality has its place in business and industry because the conditions under which men work, the wages they get, the kind of work they do, all are subject to the jurisdiction of the moral law. When economic conditions are such that the raising of a family by working people is made dishearteningly difficult and at times impossible, then, those responsible for this deplorable situation are guilty of breaking God's law and they are also accomplices in the sins resulting from their injustice.

Morality and Politics

In politics, the principle that "anything goes" simply because people are thought not to expect any high degree of honor in politicians is grossly wrong. We have to recover that sense of personal obligation on the part of the voter and that sense of public trust on the part of the elected of-

ficial which give meaning and dignity to political life. Those who are selected for office by their fellow men are entrusted with grave responsibilities. They have been selected not for self-enrichment but for conscientious public service. In their speech and in their actions they are bound by the same laws of justice and charity which bind private individuals in every other sphere of human activity. Dishonesty, slander, detraction, and defamation of character are as truly transgressions of God's commandments when resorted to by men in political life as they are for all other men.

Moral Standard Applies Universally

There are not two standards of morality. There is only one. It is God's standard. That single standard covers all man's relations to God, to himself, and to the world about him. It applies to every conceivable situation in life—in the home, in business, in the school, or in the field of entertainment. By its very nature, it precludes that double standard which not only tempts man to live his life on two levels, but beguiles him into thinking that this can be done without any compromise of moral principles. This two-faced way of living explains the scandalous anomaly, evident at times in our national life, of paying lip service to God while failing completely to honor His claims in daily life.

One and the same standard covers stealing from the cash register and dishonest gain derived from public office. It will not do to say, by way of extenuation, that the latter can be excused or condoned because it occurs in the political order. One and the same standard prohibits false statements about private individuals, and false statements about members of minority groups and races. It will not do, by way of excuse, to say that statements of the latter kind can be excused because of long-standing prejudice.

This single standard of morality sets a clear, positive, and complete pattern of right living. It gives an integrity of outlook and an integrity of action to daily life. By adhering to this standard, man's life becomes all of a piece, characterized by a sincere singleness of purpose. Such a life will not have its "Sunday side" in which God's claims are fully respected for a single day and its "weekday side" in which those claims are completely ignored for the remaining six. Rather, all aspects of life will be so integrated that the standard to which a man subscribes in his private life will be logically extended to his life in the community. Then, if faithful to moral principles as an individual, he will be

faithful to moral principles as a citizen, as a voter, and in all his actions as a member of society.

Religion and Morality

To live by this single standard of morality man needs the motivations and sanctions which only religion can supply. He is not self-sufficient. He must have God's help. As a creature, he is obliged to adore his Creator, to thank Him for blessings conferred, to ask His pardon for wrongs committed and to pray daily for His help and guidance. Nothing less than the faithful discharge of these essential obligations of religion will enable him to attain integrity in his moral life.

We exhort Americans in every walk of life to rededicate themselves to the wisdom of our Founding Fathers—a wisdom which proclaimed God's rightful place in human affairs—a wisdom so memorably expressed by the Father of our Country in His Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Signed by the members of the Administrative Board, National Catholic Welfare Conference, in the names of the Bishops of the United States:

- ✠ EDWARD CARDINAL MOONEY
Archbishop of Detroit
- ✠ SAMUEL CARDINAL STRITCH
Archbishop of Chicago
- ✠ FRANCIS CARDINAL SPELLMAN
Archbishop of New York
- ✠ FRANCIS P. KEOUGH
Archbishop of Baltimore
- ✠ JOHN J. MITTY
Archbishop of San Francisco
- ✠ ROBERT E. LUCEY
Archbishop of San Antonio
- ✠ JOSEPH E. RITTER
Archbishop of St. Louis
- ✠ PATRICK A. O'BOYLE
Archbishop of Washington
- ✠ KARL J. ALTER
Archbishop of Cincinnati
- ✠ JOHN F. NOLL
Bishop of Fort Wayne
- ✠ EMMET M. WALSH
Coadjutor Bishop of Youngstown
- ✠ MATTHEW F. BRADY
Bishop of Manchester
- ✠ MICHAEL J. READY
Bishop of Columbus

ROSTER OF CARDINALS, ARCHBISHOPS AND BISHOPS **ATTENDING ANNUAL MEETING IN WASHINGTON, NOVEMBER 14, 15, 16, 1951**

Their Eminences Edward Cardinal Mooney, Archbishop of Detroit; Francis Cardinal Spellman, Archbishop of New York.

Their Excellencies Archbishops Karl J. Alter of Cincinnati, Leo Binz, Coadjutor of Dubuque, Edwin V. Byrne of Santa Fe, Thomas A. Connolly of Seattle, Richard J. Cushing of Boston, John A. Floersch of Louisville, Edward D. Howard of Portland, Ore., Joseph P. Hurley, Bishop of St. Augustine, Francis P. Keough of Baltimore, Moses E. Kiley of Milwaukee, Robert E. Lucey of San Antonio, J. Francis A. McIntyre of Los Angeles, Patrick A. O'Boyle of Washington, Gerald P. O'Hara, Bishop of Savannah-Atlanta, Joseph E. Ritter of St. Louis, Joseph F. Rummel of New Orleans, Paul C. Schulte of Indianapolis, Urban J. Vehr of Denver, Thomas J. Walsh of Newark.

Their Excellencies Bishops George W. Ahr of Trenton, Joseph H. Albers of Lansing, Robert J. Armstrong of Sacramento, Thomas A. Boland of Paterson, Stanislaus V. Bona of Green Bay, John J. Boylan of Rockford, Matthew F. Brady of Manchester, William O. Brady of Sioux Falls, Joseph F. Busch of St. Cloud, William J. Condon of Great Falls, James L. Connolly of Fall River, Francis R. Cotton of Owensboro, Edward C. Daly O.P., of Des Moines, James P. Davis of San Juan, Puerto Rico, John F. Deardon of Pittsburgh, Bernard T. Espelage, O.F.M., of Gallup, Edward A. Fitzgerald of Winona, Albert L. Fletcher of Little Rock, Walter A. Foery of Syracuse, John B. Franz of Dodge City, John Mark Gannon of Erie, Mariana S. Garriga of Corpus Christi, Daniel J. Gercke of Tucson, Richard O. Gerow of Natchez, Joseph M. Gilmore of Helena, Thomas K. Gorman of Reno, Charles P. Greco of Alexandria, Henry J. Grimmelman of Evansville, Richard T. Guilfoyle of Altoona, Francis J. Haas of Grand Rapids, Ralph L. Hayes of Davenport, Edward J. Hunkeler of Kansas City, Kans., Peter L. Ireton of Richmond, Daniel Ivancho of Pittsburgh (Greek Rite), Jules B. Jeanmard of Lafayette (La.), James E. Kearney of Rochester, Edward J. Kelly of Boise, Louis B. Kucera of Lincoln, Hugh L. Lamb, Bishop-Designate of Greensburg, Charles Hubert LeBlond of St. Joseph, Emmanuel B. Ledvina of Corpus Christi, George L. Leech of Harrisburg, Francis P. Leipzig of Baker City, Joseph P. Lynch of Dallas, Wm. T. McCarty of Rapid City, Bryan J. McEntegart of Ogdensburg, Eugene J. McGuinness of Oklahoma City-Tulsa, James E. McManus of Ponce, Puerto Rico, Russell J. McViney of Providence, Sidney M. Metzger of El Paso, Albert G. Meyer of Superior, Joseph M. Mueller of Sioux City, John K. Mussio of Steubenville, Thomas L. Noa of Marquette, Wendelin J. Nold of Galveston, John F. Noll of Fort Wayne, Henry J. O'Brien of Hartford, Martin J. O'Connor, Rector of the North American College of Rome, Italy, William A. O'Connor of Springfield in Illinois, William P. O'Connor of Madison, Dermot G. O'Flanagan of Juneau, Alaska, Edwin V. O'Hara of Kansas City, John F. O'Hara,

C.S.C., of Buffalo, John L. Paschang of Grand Island, Michael J. Ready of Columbus, George J. Rehling of Toledo, Lorris J. Reicher of Austin, John J. Russell of Charleston, Edward F. Ryan of Burlington, Francis J. Schenk of Crookston, James J. Sweeney of Honolulu, Frank A. Thill of Salina, Thomas J. Toolen of Mobile, John P. Treacy of LaCrosse, Vincent S. Waters of Raleigh, Christopher J. Weldon of Springfield, Mass., Charles D. White of Spokane, Joseph C. Willing of Pueblo, Stephen S. Woznicki of Saginaw, and John J. Wright of Worcester.

Their Excellencies Bishops Thomas Feeney, S.J., Vicar Apostolic of the Marshall and Caroline Islands; Francis D. Gleeson, S.J., Vicar Apostolic of Alaska; Paul Leonard Hagarty, O.S.B., Vicar Apostolic of the Bahama Islands.

Their Excellencies Bishops Peter W. Bartholome, Coadjutor of St. Cloud; Thomas J. McDonnell, Coadjutor of Wheeling; Hubert M. Newell, Coadjutor of Cheyenne; William A. Scully, Coadjutor of Albany; Emmet M. Walsh, Coadjutor of Youngstown; Aloysius J. Willinger, Coadjutor of Monterey-Fresno.

Their Excellencies Bishops William R. Arnold, Military Delegate; Roman Arkielski, Auxiliary of Milwaukee; Allen James Babcock, Auxiliary of Detroit; Floyd L. Begin, Auxiliary of Cleveland; Joseph A. Burke, Auxiliary of Buffalo; James J. Byrne, Auxiliary of St. Paul; L. Abel Caillouet, Auxiliary of New Orleans; John P. Cody, Auxiliary of St. Louis; David F. Cunningham, Auxiliary of Syracuse; Stephen J. Donahue, Auxiliary of New York; Hugh A. Donohoe, Auxiliary of San Francisco; Leo F. Dworschak, Auxiliary of Fargo; Joseph L. Federal, Auxiliary of Salt Lake; Daniel Joseph Feeney, Auxiliary of Portland, Me.; Joseph F. Flannely, Auxiliary of New York; John Grellinger, Auxiliary of Green Bay; James H. Griffiths, Auxiliary to Military Delegate; Merlin J. Guilfoyle, Auxiliary of San Francisco; Francis E. Hyland, Auxiliary of Savannah-Atlanta; Raymond A. Kearney, Auxiliary of Brooklyn; Henry T. Klonowski, Auxiliary of Scranton; Loras T. Lane, Auxiliary of Dubuque; Raymond A. Lane, M.M., Superior General of the Foreign Mission Society of America; Eric F. MacKenzie, Auxiliary of Boston; J. Carroll McCormick, Auxiliary of Philadelphia; Patrick J. McCormick, Auxiliary of Washington; Thomas J. McDonough, Auxiliary of St. Augustine; Joseph T. McGuckan, Auxiliary of Los Angeles; Edward P. McManaman, Auxiliary of Erie; John M. McNamara, Auxiliary of Washington; James A. McNulty, Auxiliary of Newark; Timothy Manning, Auxiliary of Los Angeles; Thomas F. Markham, Auxiliary of Boston; Joseph M. Marling, C.P.P.S., Auxiliary of Kansas City, Mo.; Leo A. Pursley, Auxiliary of Fort Wayne; Maurice Schexnayder, Auxiliary of Lafayette, La.; Ambrose A. Senyshyn, O.S.B.M., Auxiliary of Byzantine Rite; Fulton J. Sheen, Auxiliary of New York; Lawrence J. Shehan, Auxiliary of Baltimore.

1951 Meeting of the Hierarchy

SADDENED by the death of three of their number on the very eve of the meeting, the Cardinals, Archbishops and Bishops assembled for their annual meeting at Catholic University in Washington, November 14-16. One hundred and forty-nine members of the Hierarchy were present at the meetings. As is customary, the Administrative Board, N.C.W.C., met before (November 12 and 13) and after (November 16) the general body of the bishops, at 1312 Massachusetts Avenue, N.W. Cardinal Mooney read the following message from His Holiness as the meeting opened:

"We welcome the opportunity afforded us by your Annual Conference of extending to you, Venerable Brethren, our prayers and good wishes that Almighty God may guide you in your deliberations and may prosper your pastoral labors for the deepening of the Catholic life of your people and for the advancement of the good estate of the Church in your beloved country. Likewise we gladly avail ourselves of this occasion to express to you our warm gratification at the solicitous interest which you are showing in the cause of the integral Catholic education of youth and in promoting the catechetical instruction of the faithful. In an especial manner we commend you, Venerable Brethren, for the spirit of all embracing charity with which you are striving to provide for the multiple needs of the many thousands who in diverse ways are still hapless victims of the disorganization caused by the recent war and we take this opportunity to express to you individually and collectively as also to the members of your flocks our heartfelt thanks for the magnanimous and munificent support which you are giving us in our efforts to aid these unfortunate persons in remaking their broken lives. Much still remains to be done before the homeless and the nationless shall experience once again the simple joys and the frugal comforts of a modest home and livelihood but we look with confidence to those of our children who are blessed by such goods to assist us in providing for their less fortunate brethren. From our heart we renew to you our paternal gratitude for your great charity and praying the Holy Spirit to guide your deliberations and fructify your pastoral activity we affectionately impart to you, Venerable Brethren, our special Apostolic Blessing. PIUS PP XII."

One of the early items on the agenda was the election of the new Administrative Board, N.C.W.C., which organized itself later as follows: Archbishop

Keough, chairman; Archbishop Alter, vice chairman and treasurer; Bishop Noll, secretary; Archbishop Mitty, episcopal chairman of the Youth Department; Archbishop Cushing, episcopal chairman of the Department of Lay Organizations; Archbishop Ritter, episcopal chairman of the Department of Catholic Action Study; Archbishop O'Boyle, episcopal chairman of the Social Action Department; Bishop Walsh, episcopal chairman of the Legal Department; Bishop Gorman, episcopal chairman of the Press Department, and Bishop Brady, episcopal chairman of the Department of Education.

The Administrative Board invited other members of the Hierarchy to serve as Assistant Bishops to the Board as follows:

Bishop Lawrence J. Shehan, Auxiliary of Baltimore, assistant to the Chairman of the Administrative Board, for the N.C.W.C. Bureau of Information; Bishop William D. O'Brien, Auxiliary of Chicago, assistant treasurer; Bishop Vincent S. Waters of Raleigh, assistant secretary; Bishop Richard O. Gerow of Natchez, assistant for the Youth Department; Bishop Bryan J. McEntegart of Ogdensburg, N.Y., assistant for the Legal Department; Bishop William A. Scully, Coadjutor of Albany, assistant for the Department of Catholic Action Study; Bishop Allen J. Babcock, Auxiliary of Detroit, assistant for the Department of Lay Organizations; Bishop Albert R. Zuroweste of Belleville, Ill., assistant for the Press Department; and Bishop Russell J. McViney of Providence, assistant for the Department of Education.

In the N.C.W.C. Department of Social Action, assistants were named as follows: Bishop John F. O'Hara, C.S.C., of Buffalo, assistant for the Department of Social Action; Bishop Charles H. LeBlond of St. Joseph, Mo., assistant for Charities; Bishop William A. O'Connor of Springfield in Illinois, assistant for Hospitals; Bishop William T. Mulloy of Covington, advisor for Rural Life, and Bishop Peter W. Bartholome, Coadjutor of St. Cloud, advisor for Family Life.

Monsignor Howard J. Carroll was reappointed general secretary of the National Catholic Welfare Conference, and Monsignor Paul F. Tanner was renamed assistant general secretary.

The General Meeting of the Bishops at the Catholic University elected new members to various committees as follows:

Bishop John F. Dearden of Pittsburgh, to the American Board of Catholic Missions; Bishop John P. Treacy of La Crosse, to the Committee for the Propagation of the Faith; Bishop Charles H. Helm-

sing, Auxiliary of St. Louis, to the Bishops' Committee on Motion Pictures; and Bishop Laurence J. FitzSimon of Amarillo, to the Committee for the Montezuma Seminary.

The Bishops issued two joint statements: one, on morality, the other on persecutions. The text of the statement on morality appears on page 3 and that on persecutions on page 17.

N.C.W.C. Departmental Reports to the Bishops' Meeting, November, 1951

The following digests of reports made by the respective episcopal chairmen of the departments named present a picture of the accomplishments in the fiscal year June 30, 1950 to July 1, 1951.

Executive Department

Archbishop Keough, Chairman

THE last year was "another period of vast and fruitful activity" for the National Catholic Welfare Conference, said Archbishop Francis P. Keough of Baltimore, addressing the Annual General Meeting of the Archbishops and Bishops of the United States. The Chairman of the Administrative Board, N.C.W.C., confined his annual report to a succinct presentation of the "highlights" of the period, which saw international and national developments having "a major influence" on the programs and works of the Conference.

The international situation, Archbishop Keough noted, continued to be "tense and explosive." At home, he added, the expanding defense program of the United States was in many ways "reminiscent of World War II and accordingly the N.C.W.C. found itself concerned with a great variety of problems of vital concern to the Church."

Among the domestic happenings which presented special problems to the Catholic Church in this country last year, Archbishop Keough listed:

The whole program for the expansion of the armed forces; the effect of this program upon schools and other institutions; the proposal to establish Universal Military Training; the decision to enlist some 80,000 women in the armed forces; the question of pre-induction preparation for youths; the vast expansion of existing industrial plants and the creation of new ones, with the resultant problems of housing and community facilities, including churches and schools; the effects of rising prices and scarce materials on badly needed church, school and hospital construction; the role of religion and the clergy in the Civil Defense Program; the rapidly expanding demands upon the United Service Organizations, including the National Catholic Community Service; school-aid legislation, legislation dealing with released time for religious instruction; the effect of tax legislation and post-

age-rate increases upon Catholic institutions and works; anti-Catholic propaganda throughout the country; immigration and naturalization legislation, and the reception and care of Catholics visiting this country from foreign lands for purposes of study and observation under exchange programs.

In the international field, the Korean war, the cessation of the state of war between this country and Germany and Japan, the persecution of the Church in Iron Curtain countries, the work and recommendations of committees and agencies of the United Nations, the "trial" of Archbishop Joseph Groesz in Hungary, the continued imprisonment of Archbishop Aloysius Stepinac in Yugoslavia, were among items that impinged to a greater or lesser degree upon the work of the N.C.W.C. in the year under review.

Archbishop Keough reported receipt from the Secretariat of State of His Holiness Pope Pius XII of a letter commending "the spiritual vision of the American Bishops" and "their industrious implementation of the Church's vast program of Catholic Action." This same letter said "the Holy Father noted with particular pleasure that close adherence to the teaching of the Papal Encyclicals which has always marked the filial attachment of the American Hierarchy to the Holy See."

Another letter, from His Excellency, Msgr. Giovanni Battista Montini, Acting Papal Secretary of State, acknowledged receipt of a gift made by the Bishops, priests and people of the United States in the Laetare Sunday collection in support of "the universal works of charity of the Holy See." Monsignor Montini declared: "It is unnecessary for me to tell Your Excellency of the Pontiff's cordial appreciation of the spirit of charity and filial devotion to the Vicar of Christ which has inspired this genuine understanding of the needs of the Holy See on the part of the Catholics of the United States."

Another phase of the general mobilization program which has required vigilance on the local, state and national levels is Civil Defense. The role of private agencies, notably schools, hospitals and other institutions of mercy, and in particular the status of the clergy in the plans now being formulated, is obviously of importance. The N.C.W.C. has been represented for the past year on the Religious Advisory Committee of the Federal Civil Defense Administration. In that role, in conjunction with representatives of interested Catholic agencies, we have been at pains to safeguard our interests in this field.

The Federal Law setting up the Civil Defense Administration and many State laws implementing it were passed early in 1951. These laws give very broad authority to Civil Defense Administrations in event of attack upon the United States. They combine the chief features of public health regulations in peace time and martial law in war time. The police powers of the Civil Defense Administration in case of catastrophe will be almost absolute and include jurisdiction over nearly every phase of civilian life. Large sums of money have already been made available for the initial steps in the program, such as planning, education and the like.

A United States Civilian Defense Manual entitled "The Clergy in Civil Defense" has been issued and approved by all the Federal agencies involved, including the Armed Forces. Copies of this manual will be made available to the Bishops. The Religious Advisory Committee is now in the process of issuing a policy memorandum governing the procedure for Federal agencies in matters pertaining to the observance of religious life, such as the integration of Sundays and religious Holy Days in planning training periods for Civil Defense, use of institutions of voluntary agencies, etc., etc. The closest attention is being paid to the development of this charter of regulations and directives.

It is of extreme importance that local authorities see to it that there is

Catholic representation on local and state levels in the Civilian Defense structure, for otherwise, should there be an emergency, provisions for religion which are now being incorporated into the laws and the policy memoranda may be ineffectual at those levels.

In the 1950 Annual Report of the Chairman of the Administrative Board, it was reported that:

"During the last two years of his life, in pursuance of an assignment committed to him by the Administrative Board, Archbishop McNicholas had been engaged in compiling for publication the statements issued by the body of the Bishops and the Administrative Board since the year 1920. The basic work was completed and the manuscript turned over to the N.C.W.C. just before his last illness. Its publication next year is assured. It will be a fitting and a lasting memorial of his devotion and his service to the organization that must always be in his debt."

The book has now appeared under the title "Our Bishops Speak." The work of editing was done largely by the Reverend Raphael Huber, O.F.M. Conv., associate professor, Catholic University. It comprises actually some eighty documents classified as National Pastorals, Annual Statements of the Bishops, Resolutions of Episcopal Committees and Communications of the Administrative Board.

The volume of over four hundred pages, published by Bruce and Company of Milwaukee, is regarded as an invaluable supplement to Monsignor Guilday's book "The National Pastorals of the American Hierarchy 1792-1919," published by the N.C.W.C. in 1923.

The number of visitors from all parts of the nation and from foreign lands who called at the N.C.W.C. headquarters during the year was very large. The most distinguished of them was His Excellency, the Most Reverend Giovanni Battista Montini, Sostituto of the Secretariat of State of His Holiness, who visited the offices on August 27, 1951.

Bureau of Immigration

THIS year the Bureau of Immigration celebrates its thirtieth anniversary.

The original objectives of the Bureau, of aiding newly arrived Catholic immigrants and protecting their faith by referring them to designated "follow-up" agencies within the dioceses of destination, soon had to be expanded to include a wide variety of

technical assistance due to the enactment of the restrictive immigration legislation that went into effect simultaneously with the birth of the Bureau. The latter has necessarily become more and more a technical and legal body within the N.C.W.C., devoted to extending advice and representation before government agencies to aliens and frequently to American citizens as well, who have become entangled in the constantly changing restrictive laws, regulations and policies.

The passage of the Internal Security Act, the original wording of which caused the American Consuls to hold up issuance of visas in Germany, Austria and Italy until the Act was clarified; the handling of appeals of excluded displaced persons destined here for resettlement under the auspices of War Relief Services, N.C.W.C.; discussions of the proposals of the so-called Omnibus Bills, introduced for the purpose of revising the immigration, naturalization and nationality laws and the presentation of the views of the N.C.W.C. on these proposals; cooperation with Congressmen who introduced private bills for 223 of the Bureau's clients, including 171 religious, who would otherwise have had to leave the country; were factors in increasing the work of the Bureau. It has been necessary to add to the personnel of all three of the Bureau's offices.

Our New York Port Director, who was again chosen by the various private agencies, Catholic, Protestant and Jewish, to act as over-all Chairman of the DP Pier and Dock Committee, was present at the arrival of every one of the 73 DP ships from which 75,423 DPs stepped ashore at New York during the last fiscal year. The smoothness of the operation won favorable comment from the Navy, Immigration Service, International Refugee Organization and the Displaced Persons Commission.

Our Ellis Island representative and her assistant had a strenuous routine with the attention to be given to the Catholics detained there, numbering from 250 to 400 daily. Attending hearings on Ellis Island or at the District Office in town demanded much time, and the cases discharged at the end of the day occupied their attention long after closing hours.

The complications resulting from numerous changes in policies by the Immigration and Naturalization Service also had a decided effect on the work of our Bureau's office at El Paso. Under the widely unpopular decentralization plan, which went into effect

a year ago last March, the District Offices were directed to service a great variety of matters that previously were under the jurisdiction of the Central Office in Washington. The problem of "braceros", as the Mexican laborers imported under contract are called and the so-called "wet-backs", workmen entering illegally without such contracts by the simple expedient of walking across the Rio Grande, contributed as well to the regular office routine.

For the coming year it is certain that our activities will be further expanded. Added requests will be made when specific groups of DPs become ineligible for DP Commission handling on the December 31, 1951 expiration date. Many of these will apply for the Bureau's aid under regular immigration law.

Bureau of Information

IN its second year of operation, the Bureau of Information inaugurated a monthly Information Bulletin designed to present and assess press reaction to events of religious significance. The Bulletin, circulated among the Bishops and local Catholic Information services, is an effort to record the way in which the Catholic Church and other religious groups are being considered in the popular channels of communications. Highlighting the first fourteen issues was a comprehensive report on the National Conference of the POAU in February, an analysis of the treatment of the Church in the "quality" magazines, and a detailed nation-wide cross-section of the reaction attendant to Paul Blanshard's "Communism, Democracy, and Catholic Power."

While continuing to serve as the central transmitting point for announcements to the general press on the appointment of new Archbishops and Bishops, the Bureau issued many newspaper-style press releases defining Catholic pronouncements and events. Its greatly enlarged library was employed by the secular press in preparation for feature material.

As a special service during the Holy Year the Bureau prepared and placed with over 300 newspapers a 9-page release on the Assumption dogma and a second story on the ceremony itself. By compiling further comprehensive information drafts on "The Bishops of the Church" and "The Cardinals of the Church" the Bureau sought to insure wider and more accurate reporting of religious events. A plan of action for Diocesan Information sources was circulated as an aid for a localized press program.

The savage persecution of the Church by the Communist regimes of Eastern Europe has been the occasion of frequent Bureau statements to the American press. A release by the Bureau in December stating that Archbishop Beran had been taken from his residence in Prague brought a vigorous "denial" from the Czechoslovakian government itself the next day. A complete fact sheet was made available to the secular press on Archbishop Beran and Church relations with the Czechoslovakian puppet government, as a guide in future developments.

Archbishop Keough's statement on the trial of Hungary's Archbishop Joseph Groesz was furnished to the Voice of America and widely used in broadcasts to the Iron Curtain countries while Bishop Brady's remarks scoring the American secular press on their poor coverage of Vatican news was sent by the Bureau Director to the heads of the principal metropolitan newspapers and press associations.

Another protest was launched with the General Manager of the AP for the manner in which Communist charges against religious behind the Iron Curtain had been publicized with no editorial comment on behalf of Associated Press.

During the course of the past year, Monsignor Thomas J. McCarthy, bureau director, was appointed to a Panel of Religious Advisors to the Voice of America. This appointment has entailed additional duties of reading and correcting scripts that touch upon religious and moral grounds and the critical appraisal of past and present Voice broadcasts and publications.

The Bureau has continued throughout the year its close cooperation with other N.C.W.C. units, making available their statements to the secular press.

The Director and staff are deeply grateful for the support and encouragement so generously extended by Bishop J. Francis Noll, whose aid has facilitated the growth and extension of the Bureau of Information.

Office of United Nations Affairs

THE Report of this office cites the increasing importance of the role of non-governmental organizations in affecting national policies on UN problems and in helping to shape and implement UN action in economic and social matters. Their influence is exercised generally in favor of human and moral considerations and a healthy pluralism in international society. Catholic organizational activity, both national and international, has mark-

edly increased, but so have the problems with which it is concerned. This acutely sharpens the need for greater technical knowledge and specialized education, for more widespread popular interest and activity, and for increased training for civic responsibility in international affairs on the part of U.S. Catholics. Because of America's key position in the battle for justice, freedom and peace which now engages the world, the opportunities of U.S. Catholics to serve the cause of Christ and humanity in this battle are tremendous.

The field in which Catholic interests are touched by UN action continues to include China, Korea, refugees and stateless persons, international social welfare, trusteeship territories, human rights, population problems, the status of Jerusalem, technical assistance programs, and the activities of the various Specialized Agencies, especially UNESCO, WHO, FAO, UNICEF and the ILO.

The Office has this year intensified and expanded its work of informational exchange, and has inaugurated a monthly *UN Newsnotes*, which is mimeographed in English and in French and is sent to various Catholic national and international organizations.

Business Management

FOUR Papal documents were printed in pamphlet form by the N.C.W.C. Business Office last year, it was reported. These were the Apostolic Constitution *Menti Nostrae*, dealing with the development of holiness in the priestly life; the 1950 Christmas Message of His Holiness Pope Pius XII; the definition of the Dogma of the Assumption, *Munificentissimus Deus*, and the Encyclical Letter *Humani Generis*, a warning against attempts to distort Catholic truths.

"Judging from the N.C.W.C. distribution," the report says, "it would appear that *Menti Nostrae* and *Humani Generis* reached virtually all the clergy and a great number of seminarians in the United States. More than 30,000 of the former and 20,000 of the latter were distributed by this office alone. This is in addition to the circulation of these documents by other pamphlet publishers serving the same readers. There was furthermore a wide newspaper distribution through the diocesan press and in the documentation section of CATHOLIC ACTION and *Catholic Mind*, monthly magazines."

Other papal encyclicals published in pamphlet form by the N.C.W.C. "continued to enjoy a gradually increasing circulation," the report also noted.

Education Department

Bishop Brady, Chairman

IN introducing its annual report the Department of Education set down some basic principles which govern its multiple activities. The Department endeavors: to direct, assist and encourage projects and programs; to synthesize Catholic principles of education with a practical and efficient school program that meets commonly accepted standards of professional excellence; to stimulate and assist Catholic schools to participate in civic and community enterprises for the purpose of making Catholic education an integral part of American life; to assist and encourage Catholic schools to become associated with international organizations and activities in keeping with the universal character of the Church; to promote a sense of spiritual and professional solidarity in the Catholic school system by serving as a central clearing house of information, research and service to Catholic schools throughout the United States; to utilize every opportunity to interpret the purpose and program of Catholic education to the public school profession, to educational organizations and to the public at large.

In the light of these principles the Department participated in programs involving more than one hundred and fifty organizations and committees working in the general area of education and culture. These groups range from the Academy of Political and Social Science and the Association of School Administrators to the U. S. Office of Education and include such organizations as the American Council on Education, the Association of American Colleges, the National Education Association and the U. S. Department of State. Problems studied and debated ranged from federal aid to education to the implementation of the Point Four program in far-off mission lands.

Special surveys and projects of the Department included studies on moral and spiritual values in education, a survey of schoolhouse construction, a study of compulsory chapel attendance at denominational colleges, an analysis of the educational television situation, and public relations programs involving the wide distribution of *These Young Lives*, a new pictorial review of Catholic Education in the United States.

In international affairs the Department continued its close study of the UNESCO program and was ably represented at the Sixth UNESCO Conference in Paris in June, 1951. The Department has representation on the U. S. National Commission for

UNESCO and is planning its participation in the Third National Conference of this group in New York early in 1952. Among its other international chores the Department has been represented on the Second Educational Mission to Japan, the German and Austrian Survey Project, and the Fourth Inter-American Congress of Catholic Education. The German and Austrian student exchange program has been continued. Additional work in the exchange area involved the reception of distinguished visitors from Japan for whom a program and itinerary were planned. The Department, too, continues its close liaison with the N.C.W.C. office in Germany.

In addition to the above-mentioned programs and activities, the Department carries on its regular information and library services, continues its teacher placement activities and collates and interprets statistics on the size and growth of the Catholic school system in America.

Press Department

Bishop Ready, Chairman

A PROJECT which the N.C.W.C. News Service inaugurated 20 years ago, as a part of its primary objective of serving the Catholic Press, has resulted in Catholic news, and particularly the counsels of the Popes and the Holy See, receiving more widespread attention in the general press throughout the world. This interesting development was called to the attention of the General Meeting of the Bishops in the Press Department's annual report.

It was in 1931, Bishop Ready recalled, that the News Service began an entirely new undertaking, the cabling to this country from Rome, immediately upon their publication, the texts of Encyclical Letters and other important pronouncements of the Popes.

Bishop Ready said it was a "speedy result of this project" that "the powerful Associated Press, the most extensive news service in the world, made common cause with us in bringing over instantly the full texts of such important papal pronouncements, making them available to its far-flung members in the general press field."

This collaboration between the Associated Press and the N.C.W.C. News Service has continued even to the present day. During the days of World War II, when the N.C.W.C. News Service was the only American news agency to have a correspondent in Vatican City, the United Press and the International News Service—two other major, secular news-gathering

agencies, sought and obtained permission to participate in this project.

"This anniversary," Bishop Ready declared, "once more serves to emphasize the importance of one particular service we have been able to render: While we serve primarily the Catholic Press, many times it has been possible for us to be the avenue through which the general press of the world has received Catholic news, and particularly the counsels of the Holy Father and the Holy See."

The last year was a period of "special stresses" which affected both the volume and the coverage of news, but the N.C.W.C. News Service was able to make certain definite "forward strides" despite all the difficulties.

Establishment of an actual bureau—with centrally located office space, equipment and personnel—in Rome for the coverage of Vatican and Italian Catholic news; inauguration of another new project, *Graficas*, a picture service for the Spanish and Portuguese-language subscribers of Latin America; and the laying of the groundwork for a professional world-wide Catholic newsprint for use in radio and television broadcasting were among the advances made by the Press Department in the course of the year. Dispatches of the News Service now go to publications in 54 different countries and dependencies, the largest number in its history, and the Service has launched a campaign in Africa which already has more than doubled the number of its subscribers on that continent.

Noticias Catholicas, the version of the N.C.W.C. News Service which is specially prepared and translated for Spanish and Portuguese-language publications in Latin American countries, is observing its tenth anniversary, and is now serving the largest number of subscribers in its history—104. This project of the N.C.W.C. Press Department has been warmly praised by subscribing editors.

In addition to its day in and day out reporting of Catholic news the world over, the News Service was able last year to present a considerable number of special articles by experts which helped to clarify confusing and obscure news developments. It was also able to apply corrective truth in an appreciable number of cases, and thereby scotch some of the errors and misrepresentations circulated regarding Catholic matters.

Among the highlights of the news year upon which the News Service gave coverage to the Catholic Press the Bishop listed the proclamation of the Assumption dogma, the close of the Holy Year, the fighting in Korea, the Red attempt to totally destroy the

Church in China; the banishment of Archbishop Josef Beran from his See City of Prague; the "trial" of Archbishop Joseph Groesz in Hungary, and the new blows at the Church in Poland and Rumania.

Social Action Department

Most Rev. Patrick A. O'Boyle, D.D.

ONE of the social action highlights of the year was the widespread celebration of the Sixtieth anniversary of *Rerum Novarum* and the Twentieth anniversary of *Quadragesimo Anno*, May 15, 1951. The Social Action Department cooperated with a number of Catholic organizations in making arrangements for public meetings in commemoration of the anniversary.

The Labor Day Mass has now become an annual tradition in many of the industrial dioceses of the United States, thanks in part at least to the work of the Social Action Department. This year approximately 100,000 copies of the Department's Labor Day Statement were distributed. The Statement was also widely quoted in the labor press of the country.

The Department sends out a News Letter to approximately 3000 priests and in other ways tries to be of special assistance to priests who are working in the field of Catholic social action.

This year, as in past years, the Department kept in close contact with developments in the labor movement and in organizations of employers. Representatives of the Department spent a great deal of their time meeting with the officials of these groups either informally or in public meetings or conferences.

The Director of the Department submitted testimony at a public hearing conducted in Washington by the President's Commission on Migratory Labor, of which His Excellency The Most Reverend Robert E. Lucey, Archbishop of San Antonio, was a member.

Two week-long institutes for wage earning women and for the Social Action Chairmen of the National Council of Catholic Women were conducted by the Social Action Department in cooperation with N.C.C.W.

Four meetings of the Catholic Conference on Industrial Problems were sponsored during the past year in St. Louis, Covington, New Orleans, and Portland, Oregon.

The Department's work in the field of international relations is carried on partly on its own and partly through the medium of the Catholic Association for International Peace. The Department itself serves as the Secretariat of the Inter-American Catholic Social Action Confederation and, in this capacity, made the arrange-

ments for a regional meeting of the Confederation in El Salvador, Central America, in November, 1950. The Department is also affiliated with the International Christian Social Union and was represented at the encyclical celebration sponsored by this organization in Rome on May 15, 1951.

More and more during the past two or three years the Department has been required to spend a great deal of its time with labor and government representatives on international labor developments. Because of the fact that many of the best unions in Europe are Christian unions, it is natural that Americans working in the international labor field should turn to the Social Action Department for information about these unions and for guidance in their relations with them.

The Catholic Association for International Peace held its annual conference in New York in November 1950 and was represented either by members of the staff or by volunteer consultants at a score of regional and national conferences on international relations. The Association continues to maintain a close exchange of information with the consultant at the UN for the International Union of Catholic Women's Leagues.

Statements were prepared by the Association on the following subjects: Grain to India; Human Rights; the Genocide Convention; the Communist "Peace Campaign"; Reciprocal Trade Agreements. Three pamphlets, *Can the World Feed Itself?*, *The Pope Speaks on Peace*, and *Toward an Integrated World Policy*, were released during the course of the year and have been widely distributed.

The work of the Department in the field of race relations has been done mainly, though not altogether, through the Race Relations Office of the Catholic Conference on Industrial Problems. Three meetings were held during the past year—in St. Louis, Covington, and Columbus. The Secretary of the Race Relations Office has continued to serve as a member of the boards of directors of the National Association of Intergroup Officials and the National Association for the Advancement of Colored People. Also, work has been done with the Catholic Committee of the South, the Catholic Interracial Councils, the Friendship Houses, the Department of Labor and Federal Security Administration.

The National Committee on Race Relations of the Catholic Conference on Industrial Problems has been established with four committees on Economic Life, Housing, Legislation, and International Relations. Reports are being written for two of the com-

mittees and should be completed and ready for publication within the near future.

Family Life Bureau

THE following were reported as major items on the program of action that constitutes The Family Apostolate today:

1. The teaching of correct principles and ideals of marriage and the family.
2. The promotion of a Catholic parent education program.
3. The revival of religious practices within the family circle and emphasis on the spiritual aspects of marriage.
4. The preparation of youth for marriage.
5. The inspiring of youth with a high regard for the virtue of chastity.
6. The encouragement of common family interests in the home.
7. Urging the correction of economic and moral evils harmful to family life.
8. The promotion of inspirational activities in the family field.
9. Emphasizing the father's role in the family.
10. The organization of the apostolate on a parish basis.

Bureau of Health & Hospitals

THIS report noted national and international events in the field of health and detailed the activities of the Bureau in discussing plans with Federal officials for a modified system of Government payment for health care directly tied in with Old Age Benefits and Survivors Insurance under Social Security.

The threat of universal government compulsory health insurance has faded into the background for the moment, the report noted.

The Hill-Burton Act, providing for hospital construction has fulfilled its promise of better and more numerous health facilities. The Church received eminently fair treatment under the provisions of the act.

Legal Department

Bishop Walsh, Chairman

Federal Aid to Education, which was such a storm center in past years, furnished only a few anti-climatic incidents during this report year. There was some discussion but no concrete action on Federal aid proper, either in committees or on the floor of either House. The question cropped out in respect to legislation authorizing funds for housing and community facilities in defense areas, and as the result of the usual opposition to inclu-

sion of any type of assistance for non-public schools, or their pupils, all provision for aid to schools was deleted from the legislation prior to final enactment.

On August 28, 1950 the President signed HR 6000 which extended the Old Age and Survivors Insurance Program to thousands not previously covered. Included was coverage for lay employees of charitable and religious institutions. The Legal Department had followed this legislation very carefully, and made suggestions as to its phraseology. Following its enactment the Legal Department took steps to advise the Hierarchy and Catholic institutions as to the operation of the law. In addition, it was of service to those institutions which desired explanation of their particular problems, or assistance in complying with the terms of the law.

The Legal Department also followed very carefully the course of legislation designed to increase tax revenues. It strenuously opposed the proposal to impose a withholding provision for dividends, similar to that now applicable to wages. This proposal, while adopted in the House version of the bill was eliminated in the Senate. The Department also made representations against increasing postal rates on publications of religious, charitable and educational institutions of a non-profit type, as well as certain publications, which even though published for profit, were designed for religious instruction of children in class rooms. Legislation, as finally enacted, conformed to the representations made.

The Department also urged the continuance of the clerical exemption in amendments to the Selective Service Act, and in respect to Universal Military Training, approved tentatively in the last session of Congress.

The Mobilization Program, with its impact on credit, supply, manpower, and almost every phase of the national life, had substantial effect on the Church and its institutions. The Legal Department has sought to analyze all regulations promulgated, and organized itself for the purpose of rendering tangible assistance to Catholic institutions which must negotiate with the various defense agencies. It is doing all possible to procure scarce materials for Catholic institutions in need thereof.

With the current expansion of the armed forces, the Department has been called upon, in addition to its activities in respect to Selective Service, to assist seminarians and youthful religious, who being former servicemen had entered upon their vocations while members of reserve components and found themselves in receipt of calls

back to active duty. It has been quite successful in obtaining deferments, and sometimes outright discharges, in such cases.

The Legal Department has cooperated in a number of cases wherein the Church-State issue was involved: *Zorach v. Clauson* (released time for religious instruction—New York); *Zellers v. Huff* (Religious garb, rental of parochial school buildings by public school authorities, and other issues—New Mexico); *Outcalt v. Hoefler* (Religious garb—Colorado). The Legal Department conferred with attorneys representing the Diocese in these cases and assisted with legal research. It followed with interest the case of *Doremus v. Hawthorne* (Bible-reading—New Jersey).

The Legal Department has continued following United Nations developments. Particularly it has cooperated with the Catholic Association for International Peace, in efforts to secure acceptable language in the proposed draft Covenant on Human Rights.

As in past years it has conducted research into legal problems to assist members of the Hierarchy and Catholic institutions desiring information thereon. It has also scanned all reported decisions of appellate courts, both Federal and State, to discover and record, any such decisions dealing with Church-State issues.

Lay Organizations Department

Archbishop Lucey, Chairman

The reports for the National Council of Catholic Men and the National Council of Catholic Women together cover the Lay Organizations Department over which Archbishop Lucey presided during the fiscal year 1950-51.

National Council of Catholic Men

BY VIRTUE of a number of calls that have been made upon N.C.C.M. for information concerning the Lay Apostolate, by the offers of cooperation it has received from laymen and by the increased activities of its affiliates in every field of Catholic Action it is evident that there does exist an increasing awareness on the part of Catholic laymen of their responsibility to carry out a program of Catholic Action under the guidance of the Hierarchy.

During the past year many of the affiliates of the National Council of Catholic Men have been able to bring into full force a program of Catholic Action outlined for them by their Bishops. In particular, Toledo and

St. Louis have developed a well-organized program.

Two national organizations, namely, the Catholic War Veterans and the Serra International have affiliated with N.C.C.M. In addition, within recent months the Archdiocese of New York and the Diocese of Wheeling, W.Va., have affiliated with N.C.C.M., as well as 286 individual parishes throughout the country. There is every indication that in addition to this, seven dioceses will be affiliated before the end of the year, and several national organizations.

The National Council of Catholic Men attended an increased number of international and national meetings of a secular and religious nature.

The President of the Council participated in the Organizational Meeting of the International Federation of Catholic Men in Rome during the month of December and was elected a member of the Executive Council and a vice president. He also participated in the Planning Committee of the World Congress for the Lay Apostolate which meeting was held in Rome at the same time.

The President and the Executive Secretary of N.C.C.M. were named the United States National Preparatory Committee for the World Congress Lay Apostolate.

N.C.C.M. continued to represent the Catholic Men's organizations in numerous national religious, secular and government agency meetings. Inasmuch as many of these meetings were held in various parts of the country it called upon its affiliates and the Ordinaries of the Dioceses concerned to appoint delegates in behalf of N.C.C.M. to attend many of these meetings.

From time to time during the year, the National Council of Catholic Men called upon its diocesan affiliates for support on major national issues. Typical of the action that can spring from such coordinated effort, was that taken on the Yugoslav Aid Bill. N.C.C.M. alerted its active affiliates to the pending Congressional Action and suggested that they express to their representatives and senators their interest in permitting aid to the Communist Government of Yugoslavia only upon the condition that the fundamental rights and liberties of the people be first restored.

Catholic Men, the illustrated news and service publication of N.C.C.M., has undergone a vast change which has considerably improved its acceptance among Catholic men. From an original issue of 6000 a month in 1948, it has reached a circulation of 12,000 in June 1951. (22,000 copies

of the September issue were circulated)

On October 1, 1950 the Catholic Hour began broadcasting at its new time (2:00 p.m., est). According to the latest station acceptance reports, 144 stations are carrying the Catholic Hour . . . 31 more than at the old time (6:00 p.m. est).

The Hour of Faith program was replaced on the ABC network with a new series entitled, "The Christian in Action."

Its purpose is to inform, educate, and stimulate Catholic lay people to assume their primary responsibilities in the secular fields of life.

N.C.C.M. continues to supply speakers for the weekly Faith in Our Time program over the MBS network.

N.C.C.M. also continued to study and plan for its entry into the television field. Although it produced no TV programs itself*, it has been of assistance to numerous local groups actually engaged in TV broadcasting or planning to produce programs. Its pamphlet, "The Production of Religious Television Programs" remains the only reference of its kind in the field. It has prepared a plan for a national approach to Catholic religious TV programs which will be implemented in 1952.

* (Since this report to the Bishops, N.C.C.M. began production in cooperation with NBC-TV of the first weekly network religious television program—Sundays, 1:00-1:30 p.m., est).

National Council of Catholic Women

THE National Council of Catholic Women, organized over thirty years ago by the Most Reverend Bishops of the United States, is focusing its major interest on the development of spiritually motivated, informed, and influential Catholic women leaders. Every project stimulated by the N.C.C.W. has basically a spiritual motivation. To make every leader realize that the interest, enthusiasm, zeal and direction will bear fruit proportionate to the richness of her spiritual and moral life is the continuing effort of the National Council of Catholic Women.

The N.C.C.W. is numbered among the 14 major women's organizations of the country and the influence which N.C.C.W. exerts through its representation in national and international meetings has given it a real opportunity to affect the welfare of the nation, state, community and family. N.C.C.W. theoretically can reach every Catholic woman in the nation, though its strength is commensurate only to the extent to which all Catho-

lic women are in organizations affiliated through their diocesan councils with the National Council of Catholic Women.

Leaders of the National Council of Catholic Women are found on the Board of the United Defense Fund; as a member of the U.S.O. Corporation; as secretary to the Board of Directors of the United Community Defense Services; and on the Women's Advisory Committee on Defense Manpower, U.S. Department of Labor. N.C.C.W. has been represented at 8 international meetings and 27 national meetings, plus 10 government advisory committees, during the past year.

The National Council of Catholic Women is participating in the Exchange of Persons Program of the National Catholic Welfare Conference and the U.S. Department of Labor, Women's Bureau. The Council has assumed the responsibility of obtaining sponsors, developing programs and planning itineraries for German and Austrian women who have been brought to this country to study American women's organizations and their methods of operation. The response of the affiliated organizations of the Council to this program has been magnificent. The responsibility of sponsorship is no small matter, for the women have provided sincere and devoted personal interest, private transportation, home hospitality, local contacts of all kinds and every conceivable courtesy that the utmost generosity could make available. The amount of time and energy given by the diocesan councils has been a revelation not only to foreign visitors but also to the Federal agencies which cannot help but find impressive the ability and cooperative spirit of our Catholic women leaders.

The National Council of Catholic Women has been instrumental also, in locating 75 homes for German and Austrian teen-agers who will spend a year in this country as high school students.

The National Committee System of the National Council of Catholic Women has grown, keeping pace with the interest demonstrated in various fields of activity. Two new committees, Civil Defense and Legislation were added during the year. The committee chairmen and vice chairmen have shown unusual skill and ability in stimulating groups of women for study and action throughout the country. Training opportunities in the form of conventions, institutes and field visits have been instigated and planned by N.C.C.W.

More than two thousand women attended the convention in October,

1950, which was geared to the theme, *Peace in Our Days*. The convention was organized on a workshop basis which was patterned by the diocesan councils following the October convention.

Leadership Institutes in three areas, east, mid-west and west, were planned to assist Catholic women leaders to develop more effective organizations through a greater knowledge and thorough understanding of Catholic Action.

The National Council is now organized in 82 dioceses and has approximately 7,000 affiliated organizations. The Council is growing consistently. It is producing Catholic women leaders of whom the Church may be proud and on whom she may rely to carry Christ's teachings throughout the nation. There is unlimited room for growth, but the Catholic women of the country show edifying capacity for leadership. They give every evidence of that good will and that spirit of devoted service, which, with proper direction, can achieve even greater things in the future.

National Council of Catholic Nurses

IN the less than four years that the National Council of Catholic Nurses has maintained its office at the headquarters of the N.C.W.C. it has affiliated 132 units in 65 archdioceses and dioceses, in 30 states, the District of Columbia and the Canal Zone. Five diocesan councils are in the process of organization.

Archbishop Robert E. Lucey of San Antonio, who presented the report as Episcopal Chairman of the Department of Lay Organizations, urged:

1. "Increase the membership of the local councils and encourage membership in the professional organizations so that the Catholic nurse may have better representation and voice in the field of nursing.

2. "Provide educational preparation for the members of the local councils, both spiritually and professionally, through well-prepared programs."

Youth Department

Archbishop Mitty, Chairman

THE past year has been one of expansion in the Youth Department. Outstanding in the development was the formation of the long planned National Council of Catholic Youth at the National Convention in Cincinnati. This was followed by the Third National Catholic Youth Conference in October, and the formation of a National Catholic Camping Association within the framework of the

Department. Still another development was the Youth Department's sponsoring of an annual observance of National Catholic Youth Week, to be held every year during the week preceding the Feast of Christ the King.

Some 20 governors throughout the United States proclaimed Youth Week as such, and countless mayors and other city officials designated this time to emphasize Catholic youth work. Members of the Hierarchy played a very prominent part in the celebration of this Week via television and radio.

The two College Federations have become more firmly established. Practically every Catholic College and University in the country is now a member of the National Federation of Catholic College Students. This Federation once again, with a very modified program, raised close to \$75,000 for needy students in Europe and arranged to take care of a number of DP students on the various campuses of this country. The Newman Club Federation continues to show a healthy development and growth. Several Ordinaries have seen fit in the past year to build chapels, meeting rooms, recreation centers, etc., for the purpose of housing the Newman Club activities. Some of these Newman Club centers have been built at a cost of three to five hundred thousand dollars.

The Department has maintained its position in the Young Adult Council, a division of the National Social Welfare Assembly in New York, and its membership in the International Bureau of Youth in Rome, Italy. As a member of the first group, it took a prominent and active part in the World Assembly of Youth Conference held on the campus of Cornell University during the summer months. At this world meeting, it was able to foster Catholic principles and Catholic thinking among a diversified group of youth leaders from all parts of the world.

Catholic Action Study Department

Archbishop Ritter, Chairman

THE Department of Catholic Action Study maintains a small library of books and periodicals in the field of Catholic Action and reference files. The latter contain correspondence with leaders and information about the organizational structure and activities of official Catholic Action in various countries of the world.

The Department is frequently visited by students of Catholic Action, particularly priests and seminarians from Catholic University, working on assigned papers or dissertations.

A World Congress for the Lay Apostolate was held in Rome October

7 to 14. Approximately 1,200 carefully selected delegates attended from 74 countries; 38 international organizations were represented; 22 men and women attended as delegates from the United States.

Extra curricular groups for the study of Catholic Action under faculty supervision exist in about half the seminaries of the nation. In a few Catholic Action is taught as an integral part of the course.

More intensive work in the field of specialized Catholic Action in the United States has been done by the Young Christian Workers than by any other group. But relatively few groups have been formed among young men. The Christian Family Movement should also be noted as deserving of special commendation for its work in the field of Catholic Action.

Confraternity of Christian Doctrine

Bishop O'Hara, Chairman

THE Ninth National Congress of the Confraternity of Christian Doctrine in Chicago, November 7-11, and the publication of the *Mid-Century Survey of the C.C.D. in the U.S.A.* in July, highlighted the 1951 national level program of the Confraternity. In addition, the appearance of a completely revised course of study for teachers of elementary level Confraternity classes, rapid expansion of Catholic College units of the C.C.D., development of diocesan-sponsored C.C.D. Weeks for Priests, and formation of a nation-wide committee of seminary professors of Catechetics will have a marked influence on the extension of the Confraternity program on diocesan and parish levels.

Regional Congresses were held in eleven Provinces of the country. Seventy-nine dioceses were reached by these congresses. A pilgrimage was made under Confraternity auspices to the ceremonies of Beatification of Pope Pius X. Of interest to many U.S. parishes was the indulgence granted by the Sacred Congregation of Rites. Dated June 27, 1951, it states that a picture or statue of Blessed Pius X may be permanently exposed for veneration in any church or chapel in the U.S. where the Confraternity of Christian Doctrine has been canonically established and is actively functioning.

The Ninth National Congress of the C.C.D., the first held since 1946, was not only national but hemispheric in proportions, with leading figures of the Hierarchy present from Canada, Central and South America along with nearly 100 American Archbishops and Bishops. Ninety-five diocesan C.C.D. directors, thousands of priests, religi-

ous and laity met in sixty-six general sessions to discuss the C.C.D. program of religious education for the 4,500,000 Catholic pupils, elementary and high, in public schools, as revealed by the *Mid-Century Survey*; the C.C.D. program of adult religious education by means of discussion clubs, Parent-Educator committees and the Apostolate of Good Will. Twenty specialized C.C.D. Work Groups met during the Congress. The Survey for the Mid-Century report revealed that 120 dioceses have a diocesan C.C.D. director, 111 conduct Religious Vacation Schools, 99 have an organized program of religious instruction of public school pupils in every parish; 78 annually celebrate Catechetical Day, and 40 conduct preparatory courses for lay teachers.

Committee on Motion Pictures

Bishop Kearney, Chairman

THE democratic self-regulatory system instituted and supported by the American industry has been a strong bulwark against much that is immoral and indecent in motion pictures.

A total of 365 feature length American pictures were reviewed by the Legion of Decency during the last 11 months. Of these 136, or 37 per cent, were classified A-1, morally unobjectionable for general patronage; 162, or 44 per cent, as suitable for adults; and 66, or 18 per cent, morally objectionable in part. One, or less than a third of one per cent, was condemned. This represented a decrease in morally offensive feature length films produced in the U.S.

However, of 77 foreign films reviewed, 19, or 25 per cent, were objectionable in part and 13, or 17 per cent, were condemned.

The report noted the Bishop's concern over the announced intention of the foreign film producers to avoid using facilities and guidance of the Production Code Administration in distribution of their films in the United States.

The Legion of Decency report stressed that morally bad pictures materially foster forces which are both anti-Christian and anti-American and also contribute substantially to the breakdown of private and public morality.

Observing that several pictures with religious themes are planned, the Bishops' Committee expressed the hope that all stories dealing with Biblical and religious material would be treated with the dignity and good taste such subjects require. The committee extolled splendid efforts of the past in this film field, but pointed out

that some of these films did not measure up to high enough standards.

War Relief Services—N.C.W.S.

IN the period between October 1, 1950, and September 30, 1951, War Relief Services - N.C.W.C., forwarded to various countries throughout the world 76,757,786 pounds of food, clothing and medicines valued at \$21,892,800.68. This vast shipment of relief materials was possible because of the success that attended the Emergency Clothing Collection which was held during Thanksgiving week in 1950 and as a result of the purchase of vast stores of government surplus goods at a minimum cost. The shipments during this period brought the total amount of relief administered by the Bishops' organization to 419,467,845 pounds which had a value of \$169,828,679.49.

During this same period, War Relief Services also assisted 30,202 persons to enter the United States, bringing the total number assisted under the Displaced Persons Act to 95,380, or about 35 per cent of the total number admitted. Some 27,000 other Catholic displaced persons were assisted by other agencies, bringing the total percentage of Catholics admitted to the United States to about 45 per cent. As well as helping people to resettle in other countries, a great deal of effort was devoted to helping those who must remain in Europe to adjust to local economies.

In addition to the resources derived from the Laetare Sunday Campaign and the Thanksgiving Clothing Collection, the Bishops' relief organization was assisted in its efforts to assuage misery and suffering through the Children in Need Campaign of the National Council of Catholic Women in which 1,320,700 new and used garments were collected, the CROP Campaign which brought in over 1,000,000 pounds of food and the Student Campaign in which \$32,511.98 and 13,318 pounds of relief materials were realized.

Despite the general improvement in economic conditions in Europe and in other parts of the world, which has been brought about largely through Marshall Plan expenditures, there is still a great deal of suffering and want in many areas. This is the result of the presence of hundreds of thousands of dislocated persons, the cold war and the actual war in Korea.

Our Holy Father and bishops and priests in many countries are looking forward to the continued assistance from this agency of the American Bishops in order to alleviate great

suffering and to enable the Catholic Church to continue its programs of charity in this critical period in the world's history.

National Catholic Community Services

IT was a year of rapid adjustments for the National Catholic Community Service—adjustments made necessary by the Korean crisis and the consequent expansion of the mobilization program of the country as indicated in the Annual Report of this organization to the Administrative Board of Bishops. The re-activation of USO in the early days of 1951, and its inclusion in the Community Chest drives gave special impetus to the N.C.C.S. program for the Armed Forces as N.C.C.S. was called upon to operate on a larger and more expansive scale.

This report pin-points the three fold phase of the program of the National Catholic Community Service, namely, services to the men and women in the Armed Forces, to the hospitalized

veterans in Veterans Administration Hospitals and to civilians engaged in defense industries. During the past six months 11,000 volunteers have contributed 447,500 hours of service to the total program.

In its highly specialized program for members of the Armed Forces, N.C.C.S. had in operation as of October 1st, a total of 49 designations in this country and overseas—39 of these were USO Clubs or Offices. Statistics show that 2,556,000 persons were served in these USO - N.C.C.S. Clubs. The total of 57,500 religious articles which were distributed in these clubs to the military reflects the particular consideration given to the religious phase of the over-all program. N.C.C.S. is participating in the USO Committees that have been organized in over 500 communities.

The program of the National Catholic Community Service in VA hospitals has been activated in 141 Veterans Administration Hospitals. Seventy Catholic organizations are now participating in this nation-wide program

which is spearheaded by local N.C.C.S. volunteer representatives who have been appointed by their respective Ordinaries to serve on the Advisory Committees of these VA Hospitals. N.C.C.S. volunteers serve in the departments of Physical Medicine and Rehabilitation, Nursing Service, Social Service, Library and Recreation Service. Their varied forms of assistance to the chaplains in VA Hospitals is keynoted by the well known "wheel chair brigades" composed of N.C.C.S. volunteers who assist the wheel chair patients to Mass on Sundays and Holydays.

N.C.C.S., through its participation in the United Community Defense Service program, will expand the present emergency program for civilians engaged in defense industries. Steps have already been taken to establish programs and to serve workers living in some defense project areas. N.C.C.S. works closely with local Catholic Agencies in determining and meeting the needs of defense workers in overcrowded communities.

Month by Month with the N.C.W.C.

(Continued from page 2)

abbot Koch entered the Benedictine Order and enrolled at the novitiate of St. Vincent's Archabbey. He made his profession as a Benedictine monk and became a member of the St. Vincent community on August 26, 1917. In 1930 he was elected head of the archabbey and college. *Requiescat in pace!*

Bishop John F. O'Hara of Buffalo Named Archbishop of Philadelphia

His Holiness Pope Pius XII has named the Most Reverend John F. O'Hara, C.S.C., Bishop of Buffalo, to be Archbishop of Philadelphia. He succeeds Cardinal Dennis Dougherty, who died on May 31, 1951, following a 33-year administration.

Archbishop-designate O'Hara has been Bishop of Buffalo since 1945 and prior to that was president of the University of Notre Dame and from 1940 to 1945 Titular Bishop of Mylasa and a Military Delegate. His Excellency is internationally well known and is distinguished as a scholar, educator, administrator and speaker.

The new Archbishop of Philadelphia is 63 years old, having been born in 1888 in Ann Arbor, Michigan. His father was a member of the American Consular Service, so his youth was spent in South America. He was graduated from the University of Notre Dame in 1911 and was ordained to the priesthood in 1916 in Indianapolis. He returned to Notre Dame in 1917 as prefect of religion, and became president in 1934. His administration of the University was in many ways exceptionally outstanding. During his university presidency, His Excellency filled a number of special public assignments here, in South America, and overseas. He becomes the tenth Ordinary and fifth Archbishop of a 143-year old See which was raised to an Archdiocese in 1875.

Prayers and congratulations are extended to Archbishop-designate O'Hara.

Archbishop Gerald P. O'Hara Named Papal Nuncio to Ireland

Archbishop Gerald P. O'Hara, Bishop of Savannah-Atlanta, has been named Apostolic Nuncio to Ireland, according to an announcement in *Osservatore Romano*. Prior to this assignment, His Excellency was regent of the Apostolic Nunciature in Bucharest, Rumania. In Ireland he succeeds the late Archbishop Ettore Felici, who died after less than two years' service.

Archbishop O'Hara is a native of Green Ridge, near Scranton, Pa. Before being made Bishop of Savannah-Atlanta he was secretary to the late Cardinal Dougherty of Philadelphia, and later Auxiliary Bishop of Philadelphia.

(See next page)

CATECHISM for adults AS GIFT

"The Catechism makes a lovely gift, and should be given preference on such occasions as Christmas . . . a fortress against atheism and a bulwark for freedom . . . while the Catechism remains, the hope of man's freedom remains."

✠ ARCHBISHOP CICOGNANI

Apostolic Delegate
to the United States

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A compilation of eighty National Pastorals and Annual Statements of the Archbishops and Bishops of the United States, resolutions of Episcopal Committees and communications of the Administrative Board, National Catholic Welfare Conference. Ready January 1952

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Tribute To The "Suffering Millions" Behind The Iron Curtain

The following is a resolution adopted by the Archbishops and Bishops at their annual meeting in Washington, D. C., in November, 1951.

"THE Bishops of the United States of America proclaim before the world their boundless admiration for those heroes of our common Faith, the Bishops, priests, religious and faithful behind the Iron Curtain of Europe and Asia, who are giving their lives and their blood for Christ and for the ideals of human freedom.

"In the long history of persecution waged by the absolutists against the followers of Christ, no chapter is more glorious than the one they are now writing.

"We mourn our martyred dead in Russia and in the 14 nations which are now captives to communism. We send our fraternal sympathy and the assurance of our fervent prayers to the countless thousands who are now delivered to the torturers in the dungeons of Europe and of Asia. And we testify at the bar of world opinion, to the sufferings of those indomitable souls, millions and millions of them, who in the midst of this persecution, openly

profess their loyalty to God, to Christ, to the Church and to the common ideals of civilized humanity.

"Our hearts are filled with sorrow at the indifference of the so-called Christian Governments to this frightful persecution, and at the apparent futility of the human means they have thus far employed to stop it. We are no less appalled by the apparent inability of the free secular press to inform the public of the true facts of the persecution. In this new agony of the Church of God, of her modern martyrs and confessors, we are left to tread the wine press alone.

"No, not alone. Our help is in the name of the Lord Who hath made the heavens and the earth. Inspired by the heroic virtue of these suffering millions and moved by the love of Christ and of our fellowmen, we turn to the God of all Mercy; we lift our eyes to the eternal hills from which cometh our help.

"In union with the clergy and

faithful of the United States, we implore our Common Father to give light and strength and solace to His persecuted children, to open the eyes of the apathetic nations, and to convert the persecutors themselves that His Kingdom of justice and of love and of peace may come to all the people.

"Let us call the roll of the nations in which persecution of the Church now rages:

"Russia, the Ukraine, Yugoslavia, Hungary, Rumania, Bulgaria, Albania, eastern Austria, Czechoslovakia, Poland, Latvia, Estonia, Lithuania, eastern Germany, Mongolia and China and northern Korea.

"And let us stand in a tribute of reverent admiration and prayer for those churchmen whose names are deathless symbols of all who suffer persecution for the sake of Christ:

"Cardinal Mindszenty, Archbishop Stepinac, Archbishop Beran, Bishop Cule, Archbishop Groesz."

Month by Month with the N.C.W.C. (Continued from page 16)

Archbishop O'Hara is one of three American Bishops in the diplomatic service of the Holy See to be honored by His Holiness Pope Pius XII with the personal title of Archbishop.

Eugene J. Butler Becomes Director Legal Dept., N.C.W.C.

By appointment of the Episcopal Chairman of the Legal Department, and approved by the Administrative Board on November 12, Eugene J. Butler was named Director of the N.C.W.C. Legal Department.

Mr. Butler, assistant director of the department since 1930, succeeds William F. Montavon, who, only a month ago, retired from active service after 25 years as the head of the department, and who continues to serve it in an advisory capacity.

Mr. Butler is only the third director of the Legal Department. William J. Cochran of St. Louis, who preceded Mr. Montavon, served from 1921 until his death in 1925.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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The "Why" of Catholic Social Action

Rev. George G. Higgins

The Catholic and the Community

Article IV

THE first article in the current Forum Series concentrated, and very properly so indeed, on the spiritual formation of the individual Catholic layman. Personal union with Christ, nourished and fostered by frequent reception of the sacraments and by unremitting prayer and penance, is the soul of the apostolate, in the absence of which Catholic community action or Catholic social action is a slogan worse than meaningless.

This introductory emphasis on the spiritual formation of the individual lay apostle was a necessary warning against the very natural tendency on the part of every human being, our Blessed Mother excepted, to make a religion out of good works to the neglect of personal sanctity. Humanitarianism, uninspired by the personal supernatural love of God our Creator and Redeemer, is the real "opiate" of the masses and the classes and is the very opposite of Catholic community action properly understood.

If it is necessary, however, to put first things first—if it is necessary, in other words, to remind Martha that Mary has chosen the better part—it is equally necessary to emphasize the direct and inescapable connection between the personal sanctification of the individual and the fulfillment of his social responsibilities to the community—from the local to the international level—in which he lives. It is necessary—and nowhere perhaps so much as in the field of economic and social reform, the subject of the present article—to remind ourselves that the supernatural sanctification of the individual Christian cannot possibly be achieved by a mystical escape from the social problems of everyday life into a comfortable spiritual hothouse.

The Christian has a temporal mission to perform in and through society, a mission which is part and parcel of his supernatural development and not something added as an elective or as a part-time hobby or work of supererogation. He has a duty, as the English Dominican, Father Gerald Vann reminds us, "not merely to save his soul, not merely to save the souls of others if the phrase be taken to mean an exclusive preoccupation with spiritual as divorced from temporal affairs, but to save in the sense of helping and serving

to perfect his own and other personalities in accordance with the Christian pattern."

Presumably it is the two-fold purpose of the current Forum Series to emphasize the importance of this so-called temporal mission of the Christian and to suggest certain areas in which it might be carried out more effectively in contemporary American life. The present article will try to fulfill these purposes, however inadequately, in the field of social reform or social reconstruction, which is one of the more important responsibilities of "the Catholic in the community."

To begin at the beginning, let us ask ourselves why the Catholic is obliged—not merely encouraged, but obliged—to engage in the work of social reform or social reconstruction according to his talents and opportunities. Father Vann has already suggested the answer, but let us analyze it in somewhat greater detail.

Critics of the Church—even some of those who are forced, in spite of themselves, to admire certain phases of her social action program—will tell us that Catholics, as Catholics, engage in the work of social reform for ulterior motives and for reasons of expediency. Professor James Hastings Nichols of the Federated Theological Faculty of the University of Chicago is a typical exponent of this very uncomplimentary thesis. In the Protestant social action movement, he tells us with immediate reference to the period before the First World War, "positions were taken on issues on grounds of principle, of love and justice. All Catholic activities, by contrast, were constantly referred to the calculable effects on the position of the Church as an institution. In this instance [his reference is to the early beginnings of what is now the Social Action Department of N.C.W.C.] the Catholics got on the band wagon when the Protestants had proved it safe and even ecclesiastically profitable. In part this was because of the Catholic minority status and fear of criticism. Even deeper, however, was the attitude that always set institutional advantage before principle, democratic or otherwise."

That's one answer to the question as to why the Church emphasizes the importance of social action or community action—an answer which is being popu-

larized, with unrestrained vulgarity, by Paul Blanchard and his many plagiarists. It is an answer which apparently will not yield to rational argument and probably should not be dignified by a rebuttal.

A second answer, which is closer to the truth but still doesn't tell the whole story, is commonly expressed somewhat as follows: A certain minimum of material comfort and economic prosperity, somewhere between poverty and luxury, is necessary for the average person if he is to lead a life of virtue. Involuntary poverty, especially if it be caused by apparent and remediable injustices in the economic system, is a serious obstacle to Christian family life. Therefore, the argument continues, the Christian is obligated, for religious reasons, to do what he can to remedy these injustices and thereby make it easier for the average man to save his soul without the exercise of heroic virtue.

This is a good enough reason for the Christian to concern himself with the economic and social problems of the community, but it is not the only reason. It is a negative reason at best and really doesn't get to the heart of the matter, which is the responsibility of the Christian, for the most positive motives in the world, to see to it that the will of God be done even on this earth as it is in heaven.

This third reason for Catholic social action—which is theologically the only completely satisfactory answer to the question we have asked above—is stated very beautifully by the late Father Yves de Montcheuil, S.J., in a posthumous treatise on lay spirituality entitled, *For Men of Action*:

... the Christian receives from his Christianity an ideal of universal communion between men, for the communion of each man with God implies the communion of all men in God. God cannot, so to speak, be possessed by each individual for himself, but only in common. The ideal is realizable only in the hereafter, both in its intimacy and in its extension. But it should begin to take form here below; its beginning has a value, not only as a means to a future realization, but as a preliminary rough draft thereof...

The communion between human beings, a very imperfect good but a very real one, cannot simply be postponed for the beyond. Anyone who desires it, (and could one be a Christian without doing so passionately?) will seek to bring it about without delay and will always wish to increase and deepen it. Such an endeavor not only presupposes an effort toward individual understanding, but also the creation of objective conditions which facilitate it. Every factor of hate or discord which divides, which opposes mutual understanding and love, will unceasingly be opposed by the Christian. Everything which may aid in bringing minds and hearts together will be abetted. *Therein lies the basis for an untiring activity in the political, economic, and social domain which is carried on in this life and which applies directly to the temporal order.* (Italics added)

Starting from this sound theological premise, Father de Montcheuil concludes that "the wish for personal sanctification, if it is to fulfill all that is demanded of it, requires not only an inner struggle against personal

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1951-52 series of eight articles, month by month, under the general title, "The Catholic and the Community." These have been prepared for general use and should be especially helpful to organizational and educational leaders.

Use the articles:

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

faults and, in social relationships, an effort of individual charity for those with whom Providence has placed us in contact, but also a fight against all the injustices, all the distorted institutions which are opposed on the human plan to the communion of men and which give rise to isolation, envy, hatred."

"If we sufficiently understood this," he says—if we understood, in other words, that "the all-out struggle against injustice" is the responsibility of every Christian—"our Christianity would be different." It would be so different that we would no longer be faced with the paradox and/or the scandal, so common in modern times, of "Christians of incontestable virtue who [pass] through the midst of the gravest social injustices almost without seeing them . . . without wondering about their deep causes."

This brings us logically to the second part of this article on "the Catholic and the (socio-economic) community."

What are some of the social injustices through which we American Catholics pass "without seeing them" and "without wondering about their deep causes"—or, at least, without seeing them clearly enough and without wondering about their deep causes as seriously as we might? They are listed by the dozen in any one of a hundred standard textbooks on social pathology or current economic problems. Most of us, however, will never have the time or the opportunity to go back again to the "books" in any systematic fashion. We are thrown back, therefore, on our daily experience and are expected as mature Christians to study the book of life as it unfolds itself with all its injustices in the communities in which we live. A little extra effort, motivated by the love of God, will help us to see more clearly some of the injustices which are catalogued rather theoretically and lifelessly in sociology and economics textbooks—to come to a better understanding of their causes—and, finally, to develop the habit and the techniques of doing something practical to correct them.

A few of these problems are present in almost

every community in the United States in one form or another and in varying degrees: Racial discrimination; inadequate housing; substandard wages for many classifications of workers, particularly domestics and clerical employees; a latent and sometimes overt opposition to the free exercise of the worker's right to organize; a lack of adequate legislation, federal and state, for the protection of certain groups of people such as migratory workers, domestics, and farm laborers; and last, but not least, the long-range problem of persuading organizations of workers, employers, farmers and professional people to cooperate voluntarily for the general economic welfare.

It is not the purpose of this article to analyze any of these problems in detail or to offer practical solutions. Suffice it to say that all of them—and many others which will suggest themselves immediately to individual readers—are a challenge to the Christian. Individually and as a member of religious and secular organizations he has an obligation to contribute to their solution, not for reasons of expediency, as suggested so cynically and so uncharitably by Dr. Nichols, nor merely for the negative reason of making it easier for people to save their souls, but for the deeper and more theologically satisfying reason suggested by Father de Montcheuil—namely, to foster human understanding and love and thereby "reduce the distance between the world hereafter and its anticipated reflection" here and now.

QUESTIONS

1. Why was it necessary to begin the Forum Series on "The Catholic and the Community" with an introductory article on the spiritual sanctification of the individual lay apostle?
2. What explanation do critics of the Church offer for her interest in social reform or social reconstruction?
3. What is the real reason that Catholics are obliged to engage in Catholic social action?
4. What are some of the most urgent social and economic problems in your own community?
5. Do you actively participate in any organizations which are working for the solution of these problems?
6. If so, do you do so for religious motives as explained by Father de Montcheuil—or do you look upon social action merely as a part-time hobby unrelated to your personal religious development?
7. Are the Catholic organizations in your own community seriously engaged in the social apostolate or do they confine themselves to purely "spiritual" problems?

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Calendar of Scheduled Catholic Meetings and Events

December, 1951

- 4-5—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Oregon.
- 28-30—AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY—13th annual convention, Washington, D.C.
- 29—CATHOLIC ECONOMIC ASSOCIATION—10th annual meeting, Boston, Mass.

March, 1952

- 24-26—NATIONAL CATHOLIC CONFERENCE ON FAMILY LIFE—annual national meeting, Columbus, Ohio

April, 1952

- 15-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—49th annual convention, Kansas City, Mo.

May, 1952

- 11-13—CHRIST CHILD SOCIETY—biennial convention, Washington, D.C.

June, 1952

- 6-8—NATIONAL CATHOLIC LAYMEN'S RETREAT CONFERENCE—14th biennial national convention, Chicago, Ill.

July, 1952

- 6-10—KNIGHTS OF ST. JOHN AND SUPREME LADIES' AUXILIARY—supreme convention, Indianapolis, Ind.

August, 1952

- 19-24—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—19th convention, New York City.

September, 1952

- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.